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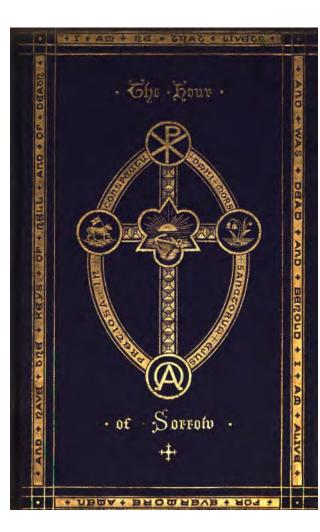
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The Pour of Sorrow,

OR

THE OFFICE

FOR

THE BURIAL OF THE DEAD.

WITH PRAYERS AND HYMNS.





The Your of Sorrow,

OR

The Office

FOR

The Burial of the Dead.

WITH PRAYERS AND HYMNS.

BY THE

REV. G. F. MACLEAR, D.D.,

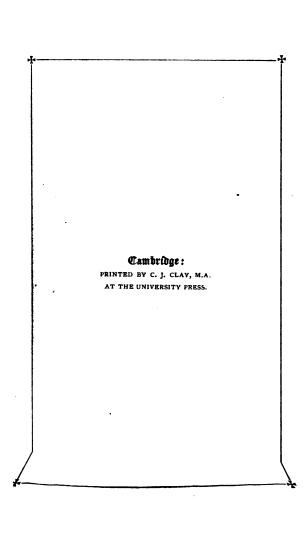
HEAD MASTER OF KING'S COLLEGE SCHOOL TON



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1875.

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In Memoriam

H. S. M.

March 1, 1867,

and

€. S. M.

May 31, 1874.





Preface.

This little Manual is intended for the use of those, to whom have come hours of sorrow and mourning for those they have loved and lost.

It consists of the Office for the Burial of the Dead with explanatory Chapters and a few Notes and References.

To these I have added a small collection of Prayers and Devotions, and of such familiar Hymns as appeared fitted to sustain and soothe the hearts of the bereaved.

If this little Manual, itself composed in a time of much sorrow, shall succeed in leading any to a better appreciation of the words of consolation, which our Church has provided to be used at the burial of her children, my object will have been more than realised.

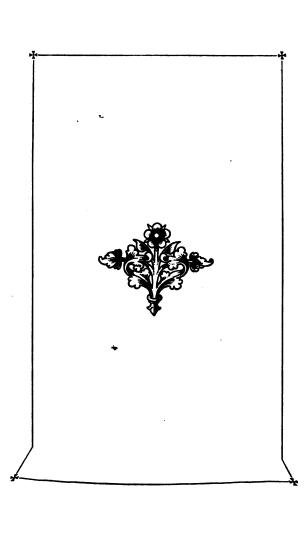
Dolwyddelen, N. Wales.

August, 1874.

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*

The Order

for

The Burial of the Dead.





WHO says the widow's heart must break,
The childless mother sink!—
A kinder, truer voice I hear,
Which even beside that mournful bier
Whence parents eyes would hopeless shrink.

Bids weep no more—O heart bereft, How strange, to thee, that sound! A widow o'er her only son, Feeling more bitterly alone For friends that press officious round.

Yet is the voice of comfort heard,
For Christ hath touched the bier—
The bearers wait with wondering eye,
The swelling bosom dares not sigh,
But all is still, 'twixt hope and fear.
THE CHRISTIAN YEAR.



The Title.

The Order for the

Burial of the Mead.

H.

The Processional Anthems.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Churchyard, and going before it. either into the Church, or towards the grave, shall say, or sing,

AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, vet shall he live: St. John xi. 25, 26. 1 Tim. vi. 7. die.

KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, vet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. 70b xix. 25, 26, 27.

7E brought nothing into this world, and it is certain we can carry nothing out. Lord gave, and the Lord and whosoever liveth and hath taken away; blessed believethin me shall never be the Name of the Lord. 70b i. 22.

the Church, shall be read one or both of these Psalms following.

III.

The **Bsalms**.

Dixi. Custodiam.

Psalm xxxix.

SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long: and mine age is journer, as all my fathers even as nothing in respect of thee; and verily every

After they are come into man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away. like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sowere,

O spare me a little,

strength: before I go hence, and be no more seen.

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Domine, refugium,

Psalm xc. ORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting. and world without end.

Thou turnest man to destruction : again thou savest. Come again, ye children of men.

For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : vants.

that I may recover my but in the evening it is cut down, dried up, and withered.

> For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

> Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

> For when thou angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow: so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

O teach us to number our days : that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy ser-

O satisfy us with thy | mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children

thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us. O prosper thou our handy-work.

Glory be to the Father. and to the Son : and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be : world without Amen.

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of St. Paul to the Corinthians.

IV.

The Lesson.

1 Cor. xv. 20.

*OW is Chr*ist risen

become the first-fruits of them that slept. since by man came death. by man came also the resurrection of the dead. For as in Adam all die. even so in Christ shall all be made alive. every man in his own order: Christ the firstfruits: afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted. which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. from the dead, and Else what shall they do

the dead, if the dead rise body. dead? and why stand we men, another flesh I protest by your rejoic-Christ Jesus our Lord, Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. sin not; for some have not the knowledge of your shame. But some man will say, How are the dead raised up? and which thou sowest is not quickened, except it die. And that which thou is a spiritual body.

which are baptized for to every seed his own All flesh is not not at all? Why are they the same flesh; but there then baptized for the is one kind of flesh of in jeopardy every hour? beasts, another of fishes, and another of birds. ing, which I have in There are also celestial bodies, and bodies ter-I die daily. If after the restrial; but the glory of manner of men I have the celestial is one, and fought with beasts at the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon. and another glory of the stars: for one star differeth from another star in glory. So also is the rewake to righteousness, and surrection of the dead: It is sown in corruption: it is raised in incorrup-God. I speak this to tion: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in with what body do they power: It is sown a natucome? Thou fool, that ral body; it is raised a spiritual body. There is a natural body, and there sowest, thou sowest not so it is written, The first that body that shall be, man Adam was made a but bare grain, it may living soul; the last Adam chance of wheat, or of was made a quickensome other grain: But ing spirit. Howbeit, that God giveth it a body, as was not first which is it hath pleased him, and spiritual, but that which

is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy. such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorrup-Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible. and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and *this mortal shall* have put on immortality; then shall be brought to pass the one stay.

saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the But thanks be to God, which giveth us the victory through our Lord Tesus Christ. Therefore, my beloved brethren, be ve stedfast, unmoveable. always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

V.

The Anthemsat the Grabe, and the Commendation.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing:

AN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death : of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains

of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy merciful Saviour. thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

I Then, while the earth shall be cast upon the Body by some standing by, the Priest shall say.

ORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to

earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Tesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

19

VI.

The Foice from Beaben.

¶ Then shall be said or sung.

HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours.

VII.

Prayers The and Benediction.

¶ Then the Priest shall say

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon

UR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth. As it is Give us this in heaven. day our daily bread. And forgive us our trespasses. As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

LMIGHTY God. with whom do live the spirits of them that depart hence in the Lord. and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of in the last day, we may thine elect, and to hasten thy kingdom; that we, with all those that are deby holy Name, may have then pronounce to

our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

The Collect.

MERCIFUL God. the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live. though he die: and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee. O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection be found acceptable in thy sight; and receive that blessing, which thy parted in the true faith of well-beloved Son shall

that love and fear thee, | Mediator and Redeemer. saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the

Amen.

THE grace of our Lord 1 Jesus Christ, and the beginning of the world: love of God, and the fel-Grant this, we beseech lowship of the Holy thee, O merciful Father, Ghost, be with us all through Jesus Christ, our evermore. Amen.



And so the Word had breath, and wrought With human hands the creed of creeds In loveliness of perfect deeds, More strong than all poetic thought;

Which he may read who binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave,
In roarings round the coral reef.

TENNYSON'S In Memoriam



CHAPTER I.

THE ORDER FOR THE BURIAL OF THE DEAD.

And that He was buried.

1 Cor. xv. 4.

Still He slept, from Head to Feet Shrouded in the winding-sheet; Lying in the rock alone, Hidden by the sealed stone.



ND that He was buried!

These words occur in a Chapter which has sounded in the ears of ten thousand times ten thou-

sand Christian mourners like music from another world.

2. As we read the Chapter, we almost feel ourselves in the early twilight of the Christian dawn. Thirty years at the most, twenty years at the least, have elapsed since the events of which it speaks. From his humble lodging in the great city of Ephesus, the Apostle St Paul is writing to the Church of Corinth,

and is reminding its members of the Glad Tidings which he had proclaimed, and of the historical facts which he had announced to them respecting the Death, the Burial, and the Resurrection of our Lord.

- 3. In this earliest known specimen of what may be called the Creed of the Apostolic Church, the Burial of the Saviour held a distinct place. Among the very first things which the Apostle had told the Corinthians, and which he himself had received by direct revelation, was this:—that the Lord of Glory not only died according to the Scriptures, but also that He was buried; that He was laid by human hands in a human sepulchre; and that out of that sepulchre He was raised up, and lives to die no more.
- 4. St Paul thus carries back our thoughts to the most awful, and yet the most blessed evening, that the world ever saw, when the true Paschal Lamb offered up Himself on the Altar of His Cross "for us men and for our salvation." It was finished? All that human malice could invent, all that human cruelty could inflict, had been endured. The Sacrifice was offered. The Atonement was complete. The Holy One gave

up the ghost¹ and yielded up His Spirit into His Father's Hand.

5. But the Cross was the very instrument of His triumph. From the Tree He began to reign. Having been lifted up, He began to draw all men unto Him². The soldiers entrusted with the duty had scarcely broken the legs, and removed the bodies of the two malefactors who had suffered with Him, when Joseph of Arimathæa and Nicodemus³ appeared upon the scene, to testify before all men their love for Him, Who spake as never man spake.

6. The one had gone to the Roman governor and begged the Body of Jesus, and had purchased fine linen⁴ in which to enshroud It. The other had bought a mixture of myrrh and aloes, about an hundred-pound weight⁵. Together they now took the Holy Body, wrapped the Head in a white napkin⁶, and rolled the fine linen, richly spread with spices, round the wounded Limbs. Hard by the place of crucifixion was a garden belonging to Joseph of Arimathæa, and in it was a new tomb, which he had caused to be hewn out of the solid rock, probably that he might be buried there in the near precincts of the Holy City. But now in

¹ Lk. xxiii. 46. ² Jn. xii. 32. ³ Mk. xv. 43; Jn. xix. 39.

Mk. xv. 46. In. xix. 39.

⁵ Jn. xx. 7.

his great love he freely gave up to Another the last home which he had designed for himself, and thither the two reverently bore the Sacred Body, and laid It in Its rocky tomb.

- 7. All that they would have done they could not do, for there was need of haste, and the Sabbath drew on. But all that they could do, they did; and then, rolling a great stone to the entrance, they departed, followed by Mary of Magdala and the other women, whom a love stronger than death had drawn to watch the place where human hands had laid their Friend, their Teacher, and their Lord.
- 8. Thus, as the Apostle says, the Lord of Glory was buried. Thus during Friday night, Saturday and Saturday night, He lay, surrounded by all the mystery of death,

Hidden by the sealed stone.

9. Who was buried? Even the Ever-blessed Son of God. Even He, by Whom all things were made, and without Whom was not anything made that was made?, from the Paschal Moon then shining at the full amidst a host of stars, each star differing from another star in glory!, to the humblest flower of the field. He was buried, in Whom lives the whole universe

¹ Lk. xxiii. 54.

² Mk. xv. 47; Lk. xxiii. 55.

⁸ Jn. i. 2, 3.

⁴ x Cor. xv. 41.

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of worlds, Who remaining Very God of Very God had enshrined in a human frame all that glory, purity, perfection and power, of which the Godhead could not be emptied.

- 10. If this was so, can we wonder that from the earliest ages the Christian Church has treated her dead with a special reverence? Was it possible that she could fail to care for the bodies of those, who while alive had been members of Christ and temples of the Holy Ghost¹, and whom death did not separate from the love of God unto Whom all live?, or from the love of Christ, in Whom they had fallen asleep? Was it possible she could treat otherwise than with reverence and affection the bodies of those, whom her Lord had purchased for Himself with His Own Blood, and called to be partakers of the Divine Nature3?
- Believing in the Burial of her Lord, and in His triumphant Resurrection, the early Christians, instead of consuming the bodies of their brethren by fire, committed them to the grave4. Following the custom of the Jews5, and the example of Abraham and the patriarchs, they were no less solicitous for the reve-

^{1 1} Cor. iii. 16, 17; vi. 19; 2 Cor. vi. 16.

² Lk. xx. 38. 8 2 Pet. i. 4.

⁴ Guericke's Antiq. p. 275. 5 Comp. Gen. xxiii. 3-16; xlix. 29—31; l. 5; Jos. xxiv. 32; Acts vii. 15, 16.

rent burial, out of their sight, of those whom they had known and loved. Pestilence could not prevent them, persecution could not deter them from shewing their love for those whom their Lord had called unto Himself, and the very heathen were moved by the spectacle of their heroic care for their departed friends¹.

- 12. Restraining immoderate grief, and sorrowing not as men who had no hope², they committed their brethren to the grave in faith and hope. Not merely words of prayer, but hymns of praise and thanksgiving³, accompanied their funerals. St Jerome tells us⁴ that at the funeral of Fabiola the "Psalms were chanted, and the echoes of the Halleluias shook the golden roof of the church." St Augustine writes⁵ that at the funeral of his mother Monica, Euodias took the Psalter and began to chant a psalm, to which all present replied, My song shall be of mercy and judgment; unto Thee, O Lord, will I sing.
- 13. And even thus, with prayer and psalms and thanksgiving, the English Church has constructed her Office for the Burial of the

¹ Bingham, Antiq. viii. p. in Ep. ad Heb.
133; Guericke, p. 275.
2 I Thess. iv. 13.
Constitut. Apostol. vi. 30; Paule, Ep. xxiii.
2; S. Chrysos. Hom. iv.

3 S. Aug. Confess. xii, 31.

Dead. In a spirit of humble faith and meek thankfulness and broad charity, she commends to the care of Almighty God the bodies and souls of her children. In two of the Catholic Creeds she teaches them in their lifetime to avow their belief that her Risen and Ascended Lord not only died, but was buried. And when they come to be laid to rest, whether in the stately cathedral, or the village churchyard, or beneath the billows of the ocean, she commits them to Him, from Whose Love neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, can separate them, even the Love of God which is in Christ Jesus our Lord.

¹ See Keble's Letters of Spiritual Counsel, p. 223.

2 See Forms of Prayer to be used at Sea.

3 Rom, viii, 28, 20.

CHAPTER II.

THE ORDER FOR THE BURIAL OF THE DEAD.

The Processional Anthems.

E'en such an awful soothing calm
We sometimes see alight
On Christian mourners, while they wait
In silence by some churchyard gate
Their summons to the holy rite.

THE CHRISTIAN YEAR.

the state of the s

HE Office for the Burial of the Dead may be divided into two parts. The first part, or the Service in Church, consists of (i)

The Processional Anthems; (ii) The Psalms; and (iii) The Lesson. The second part, or the Service at the Grave, consists of (i) The Anthems at the Grave; (ii) The Voice from Heaven and The Commendation; and (iii) The Prayers and Apostolic Benediction.

2. It was usual, we have seen, in the ancient Church, to conduct the body of the departed to the grave with holy hymns, fitted to sustain and cheer the hearts of the mourners

in their hour of sorrow. This custom has been retained by our Church, and her Burial Office commences with three Processional Anthems, of which the first and second have been used from very ancient times in some portion of the funeral service, while the third was added in the first Prayer-Book of Edward VI. But all of them, as we shall see, are eminently fitted for their purpose of conducting the departed in a spirit of faith to their last resting-place, and of

quelling the embittered spirit's strife in the breasts of loving relations and friends.

3. The very first words, then, that break upon the ear, at

the holy resting place

Where coffins and where mourners wait, are those of Him Who solaced the weeping sister of Lazarus when grief had nearly crushed her faith?

4. Well-nigh two thousand years have elapsed since the incident occurred which called forth these words. But they ever strike us with the same fresh and unimpaired force, and recall one of the most touching scenes described in the pages of the Book of Life.

¹ Lyra Innocentium: The Lich Gate. 2 Jn. xi. 21, 22.

- 5. We seem as it were to stand outside the little village of Bethany. The message that he whom He loved was sick¹ has, after a weary interval of four days, brought the Redeemer to the outskirts of the hamlet, where had lived and died "the one personal friend, whom He is recorded to have possessed on earth, outside the circle of His Apostles,"
 - 6. True to her retiring disposition, one of the sisters, Mary, remains in the house, not knowing that her Lord is nigh. The more active Martha has heard of His approach, and has gone forth to meet Him. Unable to explain the sad delay which had detained Him, she exclaims in tones of gentle reproach, Lord, if Thou hadst been here, my brother had not died.
- 7. And even now she seems to cherish the vague hope that some alleviation may be vouchsafed to her sorrow. Even now, she says, I know that whatsoever Thou wilt ask of God, God will give it Thee³. "High thoughts and poor thoughts of Christ mingle here together:—high thoughts, in that she sees Him as One Whose effectual fervent prayers will greatly prevail:—poor thoughts, in that she thinks of Him as obtaining by

¹ Jn. xi. 3.

3 Jn. xi. 21.

5 Jn. xi. 22.

prayer that which indeed He has by the oneness of His Nature with God¹."

- 8. As if He would purposely try her faith, the Saviour replied that the longing of her heart should indeed be granted, for her brother should rise again². But this seemed to her only a cold comfort³. She knew he would rise again at the Resurrection at the last day⁴, and her heart longed for some more immediate deliverance⁵.
- 9. Having thus led up her thoughts from her lost brother to Himself, the Redeemer answered, I am the Resurrection and the Life: he that believeth in Me, though he have died, yet shall he live; and whosoever liveth and believeth in Me shall never die.
- ro. Who shall ever measure the length and breadth and depth and height of these marvellous words? What human teacher ever spake with such calm, majestic self-assertion? He who declared Himself to be the One Good Shepherd⁸ of the souls of men; the Light⁹ of a darkened world; the Living Bread ¹⁰ that

 1 Trench, On the Miracles, P. 400.

 6 Jn. xi. 25.
 7 Liddon's Bampton Lec-

tures, edn. 5, p. 169.

8 Jn. x. 11, 14.

9 Jn. viii. 12.

10 Jn. vi. 35, 48.

¹ Trench, On the Miracles, p. 400. 2 Jn. xi, 23. 8 Stier's Words of the Lord Jesss, p. 26.

Jn. xi. 24.
 S. Aug. in Joan. Tract.

came down from Heaven; the True Vine¹; the Lord of the realm of Death³; the very Fount and Source of Life³; now proclaims Himself to be the Resurrection and the Life. "He that believeth on Me, though he have died, yet shall he live; for I will raise him up at the Last Day; and whosoever liveth and believeth on Me now, hath by faith already that which maketh death not to be death, and shall never die⁴."

11. He, Who thus spoke, proceeded to enquire of Martha, Believest thou this? And she avowed her belief that He was the Christ, the Son of God, Who should come into the world, and her faith received its reward, for the quickening word was uttered, and

Lazarus left his charnel-cave, And home to Mary's house returned.

12. And wilt not thou, O mourning one, believe in Him too? He is the same yesterday,

Lord's words, the temporal death is taken no account of, but quite overlooked, and the believer in Him is contemplated as already lifted above death, and made partaker of everlasting life." Trench, On the Miracles, p. 405, and see Stier's Words of the Lord Jesus, vi. 30.

§ In. xi. 27.

¹ Jn. xv. 1. See Liddon's Lord's we Bampton Lectures, p. 170.
2 Jn. v. 25.
3 "The Father hath given believer in to the Son to have life in Himself," Jn. v. 26; "He is the Living One," Rev. i. 8. "He is own Life," Col. iii. 4: "He show the Miracl alone hath immortality," 1 Siter's Wo 21m. vi. 16.

[&]quot;Here as so often in our

to-day, and for ever. His Ascension in thy glorified humanity has not severed a single link in the golden chain that connects Him with that little corner of this Universe where He suffered and where He died. In the highest Heavens He wears, not the nature of Angels, but of men, and having given to that nature the very Might, Wisdom, and Purity of Deity itself, He will rescue it from the bands of death, and raise it up at the Last Day.

13. Very different is the period in the world's history to which the second Anthem¹ carries us back. It places us in the very infancy of our race; in the rude ages when men were trying to spell out the mystery of life, and groping in darkness were feeling after Him², Who is invisible. The words are the words of the Patriarch Job, the record of whose patience has gone forth into all lands.

14. Heavier misfortunes than those which the Patriarch suffered have never fallen on any of the sons of men. Blow after blow descended upon him. One day he was a father, a prince, the lord of a numerous and attached household, the richest of the sons of the East. The next he was a childless, beggared, ruined man, with the awful mark of

¹ Job xix. 25-27.

² Acts xvii. 27.

the black leprosy of the East upon his body: forsaken by his friends, and even by the wife of his bosom.

- 15. At length three of his old acquaintances approach to comfort him. But their words only increase his sorrow. They affirm that great suffering is a proof of great guilt, and exhort him to confess and repent. Patriarch denies that this is an adequate solution of the case. He appeals from the tribunal of man's opinion to a tribunal where sincerity shall be cleared and vindicated. appeals from a world of confusion, where all the foundations of the earth are out of course, to a world where all shall be set right. appeals from the dark dealings of a God, Whose way it is to hide Himself, to a God Who shall avenge his cause and set him right 1.
- 16. Straining through the mist, groping amidst thick darkness, he yet discerns a Light beyond. Though all his earthly comforts have failed; though he has lost his children and his goods; though he is wasted by disease; tempted by his wife, and mocked by his friends; though he is apparently at the point of death, yet his faith does not fail him.

¹ F. W. Robertson's Sermons, 1st Series, p. 169.

Tossed about as he has been by a storm of hope and fear; almost driven for a time to regard God as his enemy, and to sink into the depths of despair, yet after a long struggle he rises from his deep dejection, and exclaims, I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another.

17. The word here translated Redeemer is one of peculiar force. It carries us back to the early stages of society, when the redressing of wrong was not a public but a private act; when the next of kin stood forward on behalf of a murdered man or injured relative, as his Goel, or Avenger². Even so the Patriarch declares an Avenger will one day redress his wrongs and vindicate his cause. Nay, he is sure that his Goel is living; that He shall arise upon the dust³; and though the destructive agencies of death may triumph over his body, yet from his flesh raised from the dust, he shall see God, and behold Him with his eyes.

¹ Job xix. 25, 26, 27.
2 Bp. Wordsworth's notes in Prophet, p. 504; Dr Mill's Lent Sermons, Cambridge Job.
1845.

- 18. The words of the Patriarch, it has been said, are as those of one who is repeating his conviction in every possible way, and they sound more like a soliloquy than a conversation. "I know that my Redeemer liveth; I know that He will stand at the latter day upon the dust; in my flesh I shall see God; I shall see Him for myself; mine eyes shall behold Him; yea, mine, and not another's."
- 19. Thus, seeing through a glass darkly, did the Patriarch sustain his faith while all the billows of God's judgments were going over him. But in His mercy God has given to us for our faith to rest upon, something far more distinct and sure. Through the weary centuries He has not remained locked up in mystery. A Living Person has appeared manifesting Deity. Taking upon Him our nature, He has become near of kin to us, our Goel, our Redeemer? He has proved Himself victorious over death in all its stages, in the death-chamber, on the way to the grave, and in the grave itself. He has purchased for us again our lost inheritance with His Own Blood; and

¹ F. W. Robertson's Sermons, 1st series, p. 178.

² The very word Goël is applied to Christ by the prophet Isaiah; "The Redeemer (Goël), the Mighty One of Jacob," Is. lx. 16.

He shall appear again and quicken the mortal bodies of all who have departed this life in His holy fear, and raise them from the dust of death.

20. The third Anthem carries us in thought to a still different scene. The light of Christianity has dawned upon the world. Paul the aged, liberated from his first imprisonment in imperial Rome, has been carrying out his last visitation of the Churches of Asia Minor and of Macedonia.

21. Writing to his dear son Timothy whom he had left at Ephesus¹, he is encouraging him in his arduous work of superintending the Church in that city. In the course of his exhortation he enforces the doctrine that godliness with contentment is great gain², and he supports the duty of contentment with the reflection that we brought nothing into the world, and it is certain we can carry nothing out³.

22. These words the Church will have us remember in our hour of sorrow. The dear ones we have lost, we brought them not with us into the world, nor may we carry them out from hence. Even as nought that they possessed on earth, riches, or land, or houses, can follow them to the silent tomb, so there too we must leave them. We must bury our dead out of our

2 Tim. i. 3. 2 Tim. vi. 6.

³ I Tim. vi. 7.

sight1. But if this thought only increases our aching sense of loss, the Church hastens to soothe our hearts2. She reminds us once more of the Patriarch Job, on the day when oxen, and sheep, and camels, and servants, and his seven sons, and his three daughters, were all swept away, and he was left utterly alone. The Lord gave, said the tried man, and the Lord hath taken away; and blessed be the Name of the Lord3.

23. Though his home was desolate and his summer turned into winter, yet the Patriarch sinned not, nor charged God foolishly4. It was His doing. That was enough. And shall not we acknowledge the same too? Those whom we have lost, the Lord gave them, and the Same Lord hath taken them away. He hath but called for His Own; living or dying, they were His. It was this thought that sustained the heart of St Bernard on the death of his brother. "The Lord," he writes, "hath given; He hath taken away. While we deplore the

¹ Gen. xxiii. 4. ² "Having condoled with us on the sad helplessness and desolation in the moment of death, naturally considered. she makes haste again to console us, 'The Lord gave,' &c.
As if she would say, 'This is
message which I have of

Him to declare unto you, Trust thy departed ones with Me: living and dying they are Mine; I do but summon them from one room in My House to another," Keble's

Letters, p. 226.

Job i. 21.

Job i. 22.

loss of our brother, let us not forget that he was given to us. Thou, O Lord, hast but called for Thine Own; Thou hast but taken that which belonged to Thee. And now my tears put an end to my words; I pray Thee, teach me to put an end to my tears¹."

Thus in these three Processional Anthems, the Church reminds us of the three Graces necessary to be exercised when we follow to the grave those whom we have known and loved. The first is Faith: the second is Patience; and the third is Resignation. These graces are placed, it has been observed2, in their proper order. For by Faith we gain Patience: and when Patience has had her perfect work, it will ripen into a spirit of Resignation; not sullen, not cold, not unwilling; but calm, affectionate, thankful; which can in every thing give thanks³, and achieving the victory that overcometh the world, say even when the heart is nigh to breaking, Blessed be the Name of the Lord4.

¹ St Bernard, Op. Vol. 1. Common Prayer, p. 431 col. 1353: Morison, St Bernard, p. 241.
2 Procter, On the Book of

CHAPTER III.

THE ORDER FOR THE BUF OF THE DEAD.

The Psalms.

Before the hills in order stood
Or earth received her frame,
From everlasting Thou art God,
To endless years the Same.
A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the
Before the rising sun.



T JEROME, as we hav seen, describing the f Fabiola, tells us that th were sung aloud, and

"echoes of the Halleluias shook the roof of the church."

2. In accordance with the custor down from such remote antiquity, or at the revision of the Prayer-Book enjoined the use of Psalms at the the Dead, and for this purpose sel Thirty-ninth and the Ninetieth Psali

In so doing she did but the First Prayer return to the Injunctions of ward VI. in 150

- The Thirty-ninth Psalm has been called "the most beautiful of all the elegies of the Psalter1." It is a Psalm of David, and is inscribed "For Jeduthun2," one of the king's choirmasters. The Royal Psalmist is supposed by some to have composed it during the sad period which followed the death of Absalom, when he gave himself up to uncontrollable sorrow, and refused to be comforted. Others think it was composed in his old age, when Adonijah, Joab and Abiathar rose in rebellion against him, and he was raised up to present Solomon to the people as his successor3. Whatever was the precise occasion of its composition, the Psalm, setting forth as it does the vanity of all earthly confidence, is eminently fitted to check excessive sorrow, and to attune the heart to hope and trust in the living God.
- 4. The first three verses set before us the emotions under which it was composed. David had long pent up the deepest feelings of his heart. Again and again thoughts had been struggling within him, but he would not give them utterance. He had kept his mouth as it were with a

¹ Ewald; see Perowne, On bly the same person as Ethan, the Palms, p. 147.
2 See the inscription to Psalms in the is probatile.
3 Bp. Wordsworth in loc.

bridle1. He had held his tongue and spoken nothing. He had kept silence while the ungodly were in his sight?, for he feared, lest while giving expression to his perplexities, he might let fall some words which should furnish the wicked with an occasion to speak evil against his God, or to misinterpret his complaints as a murmuring against the Most High.

5. But his feelings refused to be restrained for ever. His heart was hot within him3. As he mused, the fire burned, and at last he spake with his tongue, addressing himself not to man, but to God, and seeking amidst his perplexities to cast his burden more entirely upon the Almighty. Lord, he exclaims, let me know mine end, and the number of my days, that I may be certified how long I have to live. Then follows a confession of the brevity and vanity of life; how man's days are but a span or hand-breadth⁵ long; how at his best estate he is nothing but a breath: walking to and fro in a shadow; heaping up riches, and not knowing who shall gather them6.

With the eighth verse commences a new division of the Psalm. Convinced of the vanity

¹ Or muszle, as in the margin. Cf. Ps. cxli. 3; Jas. iii. 2.

Ps. xxxix. 2, 3.

Comp. Job xxxii. 18, 19;

Jer. xx. 9. Ps. xxxix. 5. ⁵ Comp. Mtt. vi. 27. 6 See Lk. xii. 20; Ps.

of life, of his own personal frailty and sinfulness, as also of the frailty and sinfulness of all men, the Psalmist turns to Him, Who is from all Eternity to all Eternity. What, Lord, he asks, is my hope? And his reply is, Truly my hope is even in Thee1. Then he repeats before God how careful he had been not to open his mouth or give utterance to any hasty word, for he felt that his suffering was from God, and that it was His doing. Conscious of his weakness, he prays that the Most High would turn aside His stroke2 from him, for he was consumed by the blows of His Hand; and he acknowledges that whensoever with rebukes God chastens man for sin, He makes his beauty to melt away, like as when a moth fretteth a garment³, so that every man is at best but vanity.

7. The thought how frail and transitory is the life of man now prompts him to still more earnest words. He appeals to God to hear his prayer. He beseeches Him to give ear to his cry, and not to hold His peace at his tears. I am a stranger with Thee, he cries; a passing guest; a sojourner⁴, as were all my fathers, as was Abraham, and the Patriarchs⁵,

Ps. xxxix. 8.

See Ps. xxxviii. 11; Job
siii. 21.

See Job xiii. 28.

4 Comp. 1 Chr. xxix. 15.
See Gen. xlvii. 9; Heb
xi. 13.

in the land which was only theirs by promise. Spare me, therefore, a little¹, is his petition; keep not Thine Eye fixed upon me in anger, that I may recover my strength² before I go hence and be no more seen.

- 8. Thus is confession of the brevity of life, of the transitoriness of man, and of his sinfulness, entwined by the Psalmist with resignation, prayer, trust, and hope. These are the four notes of the chord which brightens the sadness of this mournful Psalm.
- 9. As used by our Church it closes, like all other Psalms, with the Gloria Patri, wherein is ascribed eternal praise to the Three Persons in the ever-blessed Trinity. For a clearer light has been thrown on the Christian's path than that which lit up the way of the saints of the Old Dispensation.
- 10. He, Whom the Apostle John saw in mystic vision, seated on the Throne and before the Crystal Sea, speaks by the voice of the Psalmist to the Christian mourner, "In the world thou shalt have tribulation. Tribulation is thine appointed lot. I Myself went

the gleam of radiance that is often seen on the face of the dying." Dr Pusey, quoted in Kay On the Psalms, p. 129, n

¹ See Job vii. 19; xiv. 6. 2 Or "smile again." The Arabic root of the original word means a brightening after darkness. "It reminds one of

not up to joy, but first I suffered pain. But by suffering I was made perfect. Dost thou, a pilgrim and a sojourner, expect to find on earth thy home? Here thou art but on pilgrimage. Thy home is in Heaven, and I am calling thee home in thine appointed time, even as I have called home that one for whom thou sorrowest." To this Voice how can the Christian mourner make reply more fitly than in the words of the Psalmist, And now, Lord, what is my hope? Truly my hope is even in Thee!

- II. The title of the Ninetieth Psalm informs us that it was not composed by the sweet Psalmist of Israel, but by Moses, "the Man of God." It is at once one of the oldest of the inspired utterances, and one of the most sublime of human compositions. It carries us back to the age of the wanderings in the wilderness; before the tribes of Israel had reached the Promised Land; when with the majority of them God was not well pleased; and one after another of that generation passed away, till Moses alone was left.
- 12. It has been called "the funeral Psalm of the world," "a hymn of Eternity." Its undertone is one of deep sadness. The inci-

dents of the pilgrimage through the desert lend to it its most touching images;—the mountain flood—the withered grass—the tale that is told—the night-watch of a host on the march.

- 13. The Psalm itself may be divided into two parts. In the first the Hebrew Lawgiver contrasts the Eternity of God with the weakness and transitoriness of man. In the second, he praysthat this God, Who in spite of Israel's frailty and Israel's sin, is yet their Refuge and their Home, would at last satisfy His people with His Mercy, comfort them for the years wherein they had suffered adversity, and prosper the work of their hands upon them.
- 14. Encamped day after day as the Israelites had been, amidst the everlasting hills, almost in the end of the world, far from the stir and confusion of earthly things, the figure employed by the Lawgiver at the commencement of the Psalm has especial force. Lord, he begins, Thou hast been our Refuge from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, from everlasting to everlasting Thou art God. The eternity of those mountain masses which towered aloft in desolate grandeur in sight of the host—what was it in comparison with the Eternity of That

God, Who in the beginning called them into existence, and before they were made, or ever the earth and the world were formed, had been, is, and ever shall be, a Being with Whom there is no such thing as time, but all is one vast eternal Now?

- 15. In the presence of such a Being, what is man? The Breath of God turneth him to dust. The Voice of God calleth others into being. One generation passeth away and another cometh; and in the sight of God a thousand years are but as yesterday, as a watch in the night. As for man, he is but the creature of a day. As a sleep, as the grass of the East springing up in the morning and withering in the evening, as a thought, as a tale that is told, so he passeth away, swept as by a torrent, down the cataract of time.
- 16. And why is he such a fleeting, transitory being? Because of his sinfulness and God's righteous displeasure. No misdeed of man can escape, no secret sin can be hidden from the all-seeing Eye⁸ of his Maker. Before His anger man is consumed. His days go by. His

¹ Eccl. i. 4.
2 Ps. xc. 4: comp. 2 Pet. 9.
ii. 8.
3 Ps. xc. 6.
4 See the margin at Ps. xc. 9.
6 Or, mountain flood, Ps. xc. 5.

[.] xc. 6. xc. 5. Ps. xc. 8.

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years come to an end. What are these years, and what is their sum? At most, threescore and ten. Some, indeed, by reason of their strength, attain to fourscore years. But for all alike the strength and pride of these years is but labour and sorrow, so soon time passeth away, and man is gone.

- 17. But what use would Moses make of these proofs of the transitoriness of man and the Eternity of God? Who knoweth or considereth aright the power of God's anger and His wrath according to the fear that is due unto Him? Moses knows that God is Everlasting, and that man is frail and sinful. But he also knows that in spite of all, God has been, and still is, the Home and Refuge of His people; that He is a compassionate God as well as a God that punisheth transgression. He prays therefore that this same God will teach him and his people so to number their days that they may apply their hearts unto wisdom.
- 18. Compared with the mighty cycles in which God works, man's years and ages are but as moments. What can he effect? And yet to effect something is the almost irrepressible

¹ Literally, "So shall we dom." See Kay On the Psalms, bring home a heart of wis- p. 301, n.

wish of his heart. The Psalmist therefore prays that for the days to come, God Who had chastened His people, would now turn again and be gracious unto them; that He would satisfy them with His loving-kindness now that the night of sorrow was spent; and that according to the days, wherein He had afflicted and humbled them¹, He would once more comfort them and make them glad². Lastly, he prays that God would let His Word appear unto them, and His Majesty descend upon their children, that in the land of their inheritance He would prosper the work of their hands, yea, that He would prosper their handywork³.

19. Such is an outline of this Prayer of Moses, "the Man of God." The lapse of three thousand years has not made it necessary for us to alter a single word. What man was centuries ago, when the great Lawgiver led the tribes of Israel amidst the desolate silence of the desert of Sinai, that he still remains. The night-watch—the withered grass—the tale that is told—a thought—a dream—a vapour—all these are still but faint images of the life of him who cometh up and is cut down

¹ Comp. Deut. viii. 2. ² Ps. xc. 14, 15. ⁸ Ps. xc. 16, 17.

like a flower, who fleeth as it were a shadow, and never continueth in one stay.

20. Nations pass; kingdoms pass; the lives of men pass; one generation passeth away and another cometh. But "from time and the slow succession of events, from the minutes and the hours that seem so long and so many, Moses would have us turn to God, Whose eternal Nature was as it now is even when the world was formed, and to Whom a thousand years are no more than a middle watch of the night is to a sound sleeper¹."

21. God alone remains unchangeable, and His ever-blessed Son, in Whom alone He has ever manifested Himself, is the same yesterday, to-day, and for ever². The lapse of ages, the passing of one generation after another, do not separate us from the Love of Him, Who is the Alpha and the Omega, the Beginning and the Ending. Having loved His Own which are in the world, He loveth them unto the end³; and in the ages to come He will not have forgotten a single pure resolve, a single loving act, a single work of charity, done for His sake. The Triune God, to Whose Name the

¹ See the Archbishop of ² Heb. xiii. 8. York's Sermons at Lincoln's ³ Jn. xiii. 1. Inn, p. 2.

'oria that crowns this Psalm ascribes coual and co-eternal praise, will establish our ndywork, even the handywork of the feeblest His creatures;

Life passeth soon:

Death draweth near:

Keep us, good Lord,

Till Thou appear;

With Thee to live,

With Thee to die,

With Thee to reign to Eternity!

CHAPTER IV.

THE ORDER FOR THE BURIAL OF THE DEAD.

The Lesson.

Whether it were I or they, so we preach, and so ye believed.

t Cor. xv. 11.



ı.

HE Lesson selected by the Church to be read at the Funeral Service of her children is taken from the Fifteenth Chapter of St Paul's

first Epistle to the Corinthians. No other Chapter, indeed, could well have been selected, for no other contains such a full account of the Resurrection, or opens up to us such a glorious future, when death and time shall have alike disappeared.

2. It has been said of the Chapter that it sounds more like "stately music heard in the stillness of the night than like an argument." And yet it is an argument, and if we would appreciate it aright, we must separate the Chapter into parts, and consider their mutual bearing

¹ F. W. Robertson's Lectures on the Corinthians, p. 243.

on the momentous subject, of which St Paul is treating.

- 3. And first it is of no little importance to notice how the Apostle sets out, how he begins to deal with those in the Church of Corinth, who, like the Sadducees of whom we read in the Gospel¹, and like the philosophers at Athens², contradicted the doctrine of the Resurrection.
- 4. He does not begin with any inferences either from man's instinctive belief in the continuance of his personality after death, or from the aspirations of the soul, or from the voice of universal tradition, or from the imperfections of our present state of being, or from the analogies of the natural world. He commences with

i. The Historical Fact of the Resurrection of Jesus Christ³.

5. Writing from Ephesus about the year A. D. 57, he carries his readers back to the time when he first visited Corinth, and when they had embraced the Glad Tidings which he proclaimed. He recalls to their memory the very words, in which he had announced what he himself had received by direct revelation, that Christ died

² Mtt. xxii. 23. ² Acts xvii. 18, 32. ³ 1 Cor. xv. 1—20.

for the sins of men according to the Scriptures; that He rose again on the third day: that the reality of His Resurrection was proved by His successive appearances to Cephas¹; to the Twelve²; to more than five hundred brethren at once³; to James⁴; to all the Apostles⁵; and last of all to himself, who was not meet to be called an Apostle, because he had persecuted the Church of God.

- 6. Nothing can be more strictly historic. St Paul treats the Resurrection of our Lord not as a doctrine, or a hope, or an idea. He deals with it as a real event, which actually took place upon this earth, and was actually attested by credible witnesses, of whom the majority were still living. This, he declares, was the great fact, of which all the Apostles alike were witnesses. This was the foundation of the faith of the Christian Church.
- 7. But if this was so, the Apostle proceeds, how could any undertake to say that a Resurrection of the dead was impossible? He who denies it, must deny it in every case, and therefore in the case of Christ as well as of

¹ Lk. xxiv. 34. 2 Lk. xxiv. 36; Jn. xx. 19. i. Mtt. xxviii. 16—18.

⁴ This appearance to St James, the bishop of Jerusalem,

and brother of the Lord, Gal.
i. 19, is recorded here only.

⁶ Lk. xxiv. 50; Acts i. 4. ⁶ See Westcott's Gospel of the Resurrection, p. 109.

the dead generally. But if Christ had not risen, the message of the Apostles and the faith of the Corinthians had been alike unmeaning. The message of the Apostles, because then they had been guilty of falsehood, nay of impiety, by ascribing to God in the Resurrection of Christ that which was impossible². The faith of the Corinthians, for if Christ never rose again from death, they were still in their sins3, and the pledge of the deliverance from sin was lost. Nay more, all who had ever fallen asleep in Christ had perished, and they who had reposed their faith in Him had "fallen from the greatest of hopes. which they had purchased at the greatest of costs4!"

ii. Christ the Firstfruits 5.

8. From such gloomy thoughts, from such utter incredibilities, the Apostle breaks off into words of joyous contrast and reassurance. The case, he affirms, does not, cannot, stand so. Death has not proved himself the great conqueror, from whose grasp all rescue is impossible. Christ IS risen from the dead, and

^{1 1} Cor. xv. 13.

² 1 Cor. xv. 15. ³ 1 Cor. xv. 19; comp. Rom.

⁴ Stanley on 1 Cor. xv. 10.

⁶ I Cor. xv. 20—28.
6 I Cor. xv. 20. Novi &, but
now = but as it is, as the case

really stands. At this point the Funeral Lesson begins.

that not for Himself, but as *the Firstfruits* of all those, who have fallen asleep in Him, as the Pledge of a long succession.

- 9. As on the second day of the Passover, a sheaf of ripe corn was brought into the Temple and waved before the Lord in consecration of the coming harvest¹, so is the Resurrection of our Lord an earnest of our resurrection. By virtue of their union with the first Adam all men die. By virtue of their union with the second Adam shall all be made alive². None shall be excluded. All men shall be ransomed from the grave.
- 10. But as in Nature "Order is Heaven's first law," so it will be in the Resurrection. Each man will rise in his own rank³. First, Christ Himself, the Pledge, the Head, the Representative. He is risen. Next shall follow the resurrection of those that are Christ's at His coming⁴. Then shall be the End, when He shall have delivered up His mediatorial Kingdom to God, even the Father⁵. But the End cannot be, till, in the words of the Psalm-

¹ See Levit. xxiii. 10, 11. ² 1 Cor. xv. 21, 22. Comp. Rom. v. 12, 18.

^{*}Tayuari="troop," asthough the scene presented to the mind of the Apostle was that of a long triumphant procession, "troop after troop ap-

pearing after their victorious general." See Stanley on 1 Cor. xv. 23; Alford in loc.; Barrow's Sermon on the Resurrection.

⁴ Comp. 1 Thess. iv. 13-17; Rev. xx.; xxi.

^{8 1} Cor. xv. 24.

ist, He shall have put all enemies under His He must reign till He shall have annihilated all power of every kind, which now opposes His Supremacy.

II. No enemy shall be too mighty for Him to subdue. Even Death, the last and mightiest enemy of all, shall be vanquished before Him. Then, not till then, shall the object of His present reign be fully attained, and the Son also Himself shall be subject unto Him that put all things under Him, that God may be all in all8.

The Witness of the Apostle's Life⁴.

Such is the glorious vista opened up to us by the Resurrection of our Lord. this Resurrection has not taken place, what explanation, asks the Apostle, can be given of the conduct of those⁵, who out of deep affection for departed relatives or friends, actually submitted to baptism in their stead? What explanation also could be given of the Apostle's own life?

Apostle's time submitted to vicarious baptism in behalf of the dead. The Apostle does not express any approval of it. He simply argues from a known practice. Comp. Tertull. adv. Marcion. v. 10; Chrysos. Hom. xl. in 1 Cor. xv.

¹ Ps. cx. 1. Comp. Acts ii. 34, 35; Eph. i. 22; Heb. ii. 8. ² Comp. Rom. v. 14; Rev.

^{8 1} Cor. xv. 28.

^{8 1} Cor. Av. 29—34. 4 1 Cor. xv. 29—34. 20. The natural explanation of these difficult words is that some in the

- 13. What was his life? A life of toil and suffering, of constant danger, of daily apprehension of death. Was not this true? Was not he living day by day on the brink of martyrdom? Was he not always carrying about the dying of the Lord Jesus in his own body!? The Corinthian converts, over whom he rejoiced as his children in the faith, who were his boast and crown of rejoicing, could attest the truth of his words. They knew how his life was a living death.
- 14. But if all this was undergone with only human hopes, hopes bounded "by this bank and shoal of time," how was he advantaged? If such hopes alone sustained him, when he had lately fought, as with wild beasts², at Ephesus, where was his gain? Grant that there was a Resurrection, and all this had a meaning. If it was untrue, his life was a gratuitous folly, "a grand impertinence."
- 15. If the dead rise not, if the present is all in all, the language that best became him and his fellow-believers was that of the sensualist, Let us eat and drink for to morrow we die³. By such arguments, he says, let no man

^{1 2} Cor. iv. 10.
2 The Apostle is probably king metaphorically of the

dangers he had incurred at Ephesus.
8 Isai. xxii. 13.

be deceived. Did not the heathen proverb¹ warn the Corinthians that good characters are no proof against the contaminations of sensuality? "Awake," exclaims the Apostle, "from your revelry to a life of righteousness. For there are some amongst you, I say it to your shame, who have no knowledge of God or of the power of God²."

iv. The Analogy of the Seed3.

16. Having thus dealt with the fact of the Resurrection itself, St Paul now proceeds to answer certain objections to it on the ground of its philosophical difficulties. How, enquired some, are the dead to be raised up, and with what body do they come?

17. In reply he refers the objector to certain analogies in the world of Nature. And first he points him to the seed sown in the earth. The very seed, he says, which thou thyself sowest, is not quickened except it die. Change is absolutely essential to its perfection. Apparent destruction is the very condition of its life. That which thou sowest is bare grain, it may chance of wheat, or of some other grain. Thou hidest it in the ground. It rises with

is taken from the "Thais" of Menander.

^{* 1} Cor. xv. 34. * 1 Cor. xv. 35-38. * 1 Cor. xv. 36.

stem, and leaves, and fruit, with the body which God designed for it at the original creation of the world¹.

18. It rises anew, and yet all the while it is no new corn. The old life of the seed re-appears in a higher form². And what God does for the seed-corn, He has done for every seed. For He has provided for every seed a structure, and an organization, according to its own peculiar type.

v. The Endless Variety of the Creative Power of God³.

19. The second Analogy in the world of Nature, to which the Apostle refers the objector, is the infinite Variety of the creative Power of God. As our Lord replied to the Sadducees that they erred, not knowing the Scriptures, nor the power of God⁴, so St Paul bids the doubter reflect on the same Almighty Power. Unnumbered and illimitable are the things that proceed from the Hand of God. In His created works there is no dull uniformity, but endless variety.

20. All flesh is not the same flesh: there

The tense in the original points back to the Divine Law imposed at the Creation.

² F. W. Robertson's Lectures, p. 282.

⁸ I Cor. xv. 39-44.

⁴ Mtt. xxii. 29.

is one flesh of men, another of beasts, another of fishes, and another of birds. Nor do terrestrial bodies exhaust His creative Power. There are also celestial bodies, and these have likewise a glory of their own. There is one glory of the sun, another glory of the moon, and another glory of the stars, for even stars have their distinctions, their gradations of radiance. One star differeth from another star in glory.

21. Who shall set bounds to the extent. whereunto variety of organization can be carried? Can we dare to say that the Power of God is exhausted in the case of the dead? Can we deny His ability to find a form fitted for the glorified spirit? Are we to believe that His Wisdom and His Knowledge, the length and breadth and depth and height of which none can measure, are baffled by the grave? It cannot be. His power extends to the realm of Death. The body is sown in corruption. It will be raised in incorruption. It is sown It will be raised in power. in weakness. is sown a natural body. It will be raised a spiritual body1.

¹ I Cor. xv. 42-44.

vi. The Principle of Progress1.

- 22. For the Law of God's universe is a Law of Progress. If there be a natural body, there is also a spiritual body?. Even as it was at the original Creation,-first the lower and then the higher; first the earth without form and void, then the green herb on the upraised hills, then the lower forms of animal life, then the higher types, then man himself;—so is it to be hereafter.
- 23. That is not first which is spiritual, but that which is natural. The first man was of the earth3, earthy, the Second Man was the Lord from heaven. The first Adam was made a living soul, the last Adam a quickening, lifegiving, Spirit4. The one the creature; the other the Creator.
- 24. As was the earthy, so also are men in their mortal state, liable to disease, decay, and death. As was the heavenly, so also will be the heavenly at the Resurrection. As in our lifetime we bore the image of the earthy, of the first Adam, in all its mortal weakness and to the capacities and wants of his subordinate animal soul."

¹ I Cor. xv. 45—49. ² This is the reading of the best MSS. "It is no more wonderful a thing that there should be a body fitted to the there should be one fitted

capacities and wants of man's ighest part, his spirit, than

Alford in loc.

8 Literally "of dust," as in Gen. ii. 7.

^{4 1} Cor. xv. 45. Comp. Jn. v. 21; vi. 63; xi. 25.

humiliation, so we shall also bear the image of the heavenly, of the second Adam, Who will change our vile body that it may be made like unto His glorious Body.

vii. The Revelation of a Mystery3.

- 25. And now the Apostle lays aside argument, and proceeds to disclose a Mystery or a solemn Secret, which has been revealed to him by the Spirit. Most assuredly, he continues, there will be this change from the lower to the higher, from the natural to the spiritual. Flesh and blood, human nature with its present sinful infirmities, cannot inherit the kingdom of God, neither doth corruption inherit incorruption. It must undergo a change.
- 26. All men will not sleep the sleep of death, but all will undergo a change, and this change, he declares, will be sudden, instantaneous, in a moment⁵, in the twinkling of an eye, at the last trump. For a trumpet shall sound⁶, and the dead shall be raised incorruptible, and we shall be changed. But when this glorious change shall have taken place,

¹ Some MSS. read "let us bear." But see Bp. Wordsworth's note on 1 Cor. xv. 49.
2 Phil. iii. 21.
3 Phil. iii. 27.
4 I Cor. xv. 49-58.
4 I Cor. xv. 51: comp. 1 iv. 16; Rev. viii. 6-9.

when this corruptible shall have clothed itself with incorruption, and this mortal with immortality, then shall be brought to pass the word which was written long ago, *Death is swallowed up in victory*¹.

27. O Death, exclaims the Apostle, as though he realized the glorious Future he has described, where is thy sting?? O Grave, where is thy victory? The sting 4 of Death, wherewith it inflicts its fatal wound, is Sin, and that which gives to sin its strength is the Law, for where no Law is, there is no transgression. But thanks be to God, Who through our Lord Yesus Christ giveth us the victory over all. Over the Law, for by His life of spotless obedience, and His satisfaction of all its requirements. He hath delivered us from the curse of the Law6. Over Sin, for upon the Altar of His Cross "He made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Over Death. for "by His death He hath destroyed Death, and by His rising to life again He hath restored to us everlasting life8."

¹ Isai, xxv. 8.

² See Hosea xiii. 14. ³ Or, "Death," which word is repeated here in some of the best MSS.

figure of Death as a venomous erpent is natural. See Gen.

iii.; Num. xxi. 6.
5 Comp. Rom. iv. 15; vii. 7.

⁶ Gal. iii. 10, 13,
7 Eph. ii. 13; Col. i. 14; Heb.
xii. 24; 1 Pet. i. 19; 1 Jn. i. 7.
8 See the Proper Preface for

⁸ See the Proper Preface for Easter Day in the Communion Service.

- 28. Thanks be to God Who giveth us the victory! And then the strain of triumph suddenly subsides. The notes of the majestic music of the Apostle's words die away, and give place to a sober, practical exhortation. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, Who is the Resurrection and the Life, and Whose Power is limited neither by the Grave, nor by Death, neither by things present, nor by things to come¹.
 - 29. This sober exhortation, so completely in keeping with the practical character of the New Testament, closes this immortal Chapter. Surely a more glorious vision never dawned upon the eyes of any of the sons of men, than that which the Apostle here discloses to us! Surely if the humble scribe, who took down his words, looked up into his face as he dictated his "Gospel of the Resurrection," he must have seen it irradiated with more than mortal brightness! Commencing his wondrous argument with the historical fact of the Resurrection of our Lord, and the incredibilities.

involved in the denial of it, He deals with the objectors to the doctrine of the Resurrection as our Lord did with the Sadducees. traces their difficulties to their ignorance of the power of God. He points then to the analogies of Nature, to the seed-corn dying that it may rise again—to the infinite variety of the works of the Almighty-to the law of progress from the lower to the higher, from the natural to the spiritual, inscribed on the history of the Universe,—and then he closes with the revelation of a Mystery, made known to Him by the indwelling Spirit, respecting the Future that awaits the world, when, in a moment, in the twinkling of an eye, the quick and dead shall alike be changed, when the last Enemy shall be destroyed, and Death shall be swallowed up in Victory. This is St Paul's Gospel. These are his Glad Tidings for all Christian mourners to the end of time. What can we say to these things? If God be for us, who can be against us1?

Fesus lives! No longer now Can thy terrors, Death, appal us; Jesus lives! By this we know Thou, O Grave, canst not enthral us. Alleluia!

¹ Rom. viii. 31.

CHAPTER V.

THE ORDER FOR THE BURIAL OF THE DEAD.

The Anthems at the Grave, and the Commendation.

Mid mourners I have stood
And with sad eye pursued
The coffin sinking in the grave's dark shade:
The immortal life, we know,
Dwells there with hidden glow,
Brightly to burn one day when sun and stars
shall fade.

LYRA INNOCENTIUM.



FTER this glorious revelation of St Paul respecting them that sleep, properly succeeds the Holy Communion if it is celebrated¹.

and then the Christian mourner is bidden to follow the body of the departed one to the very mouth of the grave, and preparations are made for laying it in the earth.

ount of St Augustine's own funeral by Possidius, Vit. Augustine's account of the Holy Communion at funerals in early times, see gust. Lib. viii. c. 13; and that of St Augustine's account of the of St Ambrose by Paulinus, funeral of his mother Monica, quoted in Bingham's Antiqu. Confess, ix. 12; and the ac-

- 2. At this point of the service, when grief, hitherto perhaps restrained, sometimes refuses to be further checked, and the hearts even of the most careless cannot but be deeply moved, the Church addresses herself in words of tender sympathy to the desolate and bereaved.
- 3. The four soul-stirring Anthems which now break upon the ear are peculiar to the Burial Service of the English Church. Taken in great part from the ancient Offices¹, their solemn strains are marvellously fitted to calm and soothe those who, so far as this world and visible things are concerned, are about to be finally separated, until the Great Day, from those they have known and loved.
- 4. The first of these Anthems has been used from very ancient times at the Burial of the Dead, and is taken from the Book of Job², that portion of the Old Testament which, as we have seen, "peculiarly exhibits the compassion of the Almighty towards the most humiliating and repulsive forms of human misery³."
- 5. Man that is born of a woman, said the tried Patriarch many centuries ago, hath but a short time to live, and is full of misery. He cometh up and is cut down like a flower⁴, he ¹ See Procter, p. 428. tual Counsel, p. 227.

² Job xiv. 1, 2.

* Keble's Letters of Spiri
16; Jas. 1. 10, 11; 1 Pet. 1. 24.

fleeth as it were a shadow1, and never continueth in one stay2.

- 6. Whose experience does not echo these words? Centuries indeed have elapsed since they fell from the lips of the Patriarch. Empires, kingdoms, commonwealths, have risen, flourished and decayed. Discoveries such as Job never dreamt of, have been made in art, science, and civilization. But still man remains what he was in the beginning. Saint and sage. sophist, moralist and preacher have exhausted the whole storehouse of images, whereunto to compare the fleeting, transitory, nature of human life. Never, however, does the conviction come more truly home to us than when the body of one whom we have known and loved; with whom but a few days before we could converse: whose eve and voice we can so well recall, is being slowly laid in its "bed of rest."
- 7. The second, third and fourth Anthems are formed from an Antiphon which was once sung at Compline during a part of Lent3. original composition, however, has been traced back with considerable probability to the close

¹ Comp. 1 Chron. xxix. 15; things be sett in a good ordre, Jas. iv. 14,

That is "state" or "final good staye," Bible Word-Book, condition." Comp. Sir T. p. 455.

More's Utopia, "When all "Procter, p. 428.

of the ninth century, and has been ascribed to Notker, a learned Benedictine of St Gall in Switzerland¹.

8. The story runs that once, as our great English poet watched the samphire-gatherers on the cliffs of Dover, so Notker watched a number of men at the peril of their lives rebuilding the bridge of Martinsbruck. He saw them toiling at their perilous work, suspended at dizzy heights, and liable at any moment to be precipitated many feet into the waters below. And as he watched them, he sang, "In the midst of life we are in death"; and moulded his hymn to the familiar words found in the primitive Liturgies:—

"Holy God;
Holy and Mighty;
Holy and Immortal;
Have mercy upon us."

9. Before long the words were set to music, and their "wailing prayerfulness" exercised a wondrous effect over the hearts of men. In Germany during the Middle Ages this Anthem was adopted as a Dirge on all sad and mournful occasions. Armies chanted it as they went into battle, and it was even sup-

¹ Daniel, Thesaur. Hymnol. Bk. p. 297, n. Introduction to ii. 329. Blunt's Annot. Prayer- Lyra Germanica. p. ix.

posed to exercise miraculous powers¹. German version it formed part of the Service for the Burial of the Dead as early as the thirteenth century, nor did Luther fail to own its spell, and he composed on it a hymn still very popular in his native land.

10. No words indeed could be more appropriate to a Funeral Service than those of this Anthem. We acknowledge therein the brevity and uncertainty of life, that in the midst of it we are in death², and that for our sins God is justly displeased.

11. And yet from whom else may we seek for succour? Surely from none else but that God, in Whom we live and move and have our being3. Standing up therefore before our dead, we pray that He, Who is the Lord most Holy, the Lord most Mighty, the Holy and most merciful Saviour, the most worthy Judge Eternal, Who knoweth the very secrets of our hearts, will not deliver us into the bitter pains of eternal death, but spare us for His Mercy's sake, nor suffer us at our last hour, for any pains of death, to fall from Him.

¹ The Synod of Cologne was notated P. Book, p. 217, n. ren obliged to forbid the peoeven obliged to forbid the people to sing it at all except on such occasions as were allowed by the Bishop; Blunt's An-

XXXVIII. 12.

³ Acts xvii. 28.

- 12. These Anthems of mingled prayer and confession are immediately followed by the commendation of the deceased to the care of Almighty God, in Whose consecrated ground the body is now laid to await the Judgment Day. This is a ceremony of very ancient origin, and our Church directs that it be accompanied by the very striking act of casting earth upon the body at the moment of its commendation to Almighty God.
- 13. In the beginning God formed man out of the dust of the ground, and for his sin pronounced upon him the sentence, Dust thou art and unto dust shalt thou return1. great mercy it hath pleased Him to take unto Himself the soul of our departed one. To the care of the Almighty we therefore now commend his body, committing it to the ground, Earth to earth, ashes to ashes, dust to dust2.
- 14. But we do not this as men who have no hope3, or as the heathens of old, when they cast dust three times upon their dead. do not forget when we commit our departed to the grave that our Lord Jesus Christ hath ap-

Eccl.xii.7; "Then shall the dust and the spirit shall return un-to God Who gave it."

3 I Thess. iv. 13.

¹ Gen. iii. 19. 2 Comp. Gen. xviii. 27; return unto the earth as it was, "Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes;"

peared and conquered death and brought life and immortality to light¹.

- 15. We entrust them to the cold embrace of earth in the sure and certain hope of the general Resurrection at the Last Day, when He Who became dead, but now is alive for evermore², shall change the fashion of the body of our humiliation³.
- 16. In our present low estate we bear it about with us subject to all the sufferings, indignities and dangers of this mortal life. But He shall change⁴ it that it may be like unto His Own glorious Body, even that Body which he wears before the Throne of God. And this He will do according to the mighty working of the power which He possesses to subject all things unto Himself⁵, a Power which death cannot weaken, a Power which decay cannot limit.
 - 17. The "sure and certain hope" which the

1 2 Tim. i. 10.

appears to be "He will change

the fashion of the body of our humiliation, and fix it in the form of the body of His glory:" see Lightfoot as above.

6 "This power of subjugating the human body is only one manifestation of the universal sovereignty of Christ," Lightfoot on Phil. iii. 22. On the subjection of all things to Christ, see above, Chap. iv.

² Rev. i. 18. ³ Phil. iii. 21: not "our vile ody" as in Auth. Ver. See

body" as in Auth. Ver. See Canon Lightfoot's note on this passage, and the Excursus on the difference between σχήμα and μορφή p. 129: also Keble's Christian Year, Twenty-third Sunday after Trinity. 4 The full force of the word

Church teaches us to express, is the hope of the general Resurrection. In this Article of the Faith we avow our belief as often as we say, in the words of the Apostles' Creed, "I believe in the Resurrection of the body" and in those of the Nicene Creed, "I look for the Resurrection of the dead."

The Church utters over all her members, over all who have been incorporated into communion with her by Holy Baptism¹, and who have never formally been cut off from her Communion, every word of comfort and expectation which she possesses in the Treasury of the Book of Life for the most exemplary and the most devoted.

19. Thus it is, and thus it must be. The Church does not exchange, in the case of any of her children, her words of sure and certain hope for anything tamer or more general. Shall she be wiser than her Lord, Who said, Let both grow together unto the harvest2? Shall she set herself on that Tribunal of Judgment which belongs only to Him, "to Whom all hearts are open, all desires known, and

Lord the words of promise de-

^{1 &}quot;The Church, assuming pending on that assumption."

| las all along in the person's Keble's Letters, p. 225. See
| lifetime| that the Baptismal also Dr Vaughan on the Reblessing has not been finally vision of the Liturgy, p. 90. forfeited, repeats after her 2 Mtt. xiv. 30.

from Whom no secrets are hid"? True to the broad spirit of charity which runs through all her services, she feels it "to be better to hope the best than rashly to condemn" any whose final destiny lies not with her, but with that Judge of all the Earth, Who must and will do right.

¹ Words of the Bishops at 2 Gen. xviii. 25. the Revision in 1661.

CHAPTER VI.

THE ORDER FOR THE BURIAL OF THE DEAD.

The Boice from Beaben.

There remaineth, therefore, a rest to the people of God. Heb. iv. 9.

> Happy are the faithful dead, Blessed who in Jesus die; They from all their toils are freed, In God's keeping safely lie.



ND now we have reached the stage of the Service when the affection and faith even of the most devoted Christian must be most

sorely tried. He has seen the coffin descending slowly into the grave till it disappeared entirely from his sight. He has seen the earth cast upon it. He has heard the words falling with their dull, cold, weight upon his heart, "Earth to earth, ashes to ashes, dust to dust."

2. But at this sad and trying moment the Church does not leave him comfortless. To calm his spirit, and deepen his trust, she proceeds at this point to draw forth from her Treasury one of the most precious of the Words

of Comfort that she possesses in the Book of Life.

- 3. When the Apostle St John was an exile in lonely, sea-girt Patmos, and, carried out of and beyond himself by the indwelling Spirit, beheld visions of things which should be hereafter, he tells us he heard a Voice from Heaven commanding him to record a special revelation for the consolation of all members of the mystical Body of Christ respecting the state of the departed.
- 4. I heard¹, he writes, a Voice out of heaven saying, Blessed are the dead which die in the Lord from henceforth². Yea, saith the Spirit, that³ they may rest from their labours, and their works do follow them.
- 5. There is something peculiarly grand in such an announcement as this at the very mouth of the grave. In the very spot where all Death's spoils are strewn, in the very place where all his wonted trophies are set up, "the shroud, the mattock, and the worm," the Church directs that a note of triumph be sounded, that

mediately;" Keble's Letters, p. 228.

¹ Rev. xiv. 13.
2 "That is, from the very moment of their departure, or death. Blessed are the dead which die in the Lord from that moment,' i.e. I suppose their blessedness begins im-

Some MSS. read "for they rest."
Dickinson's Lectures on the Prayer-Book, p. 361.

the echo of the Voice from heaven shall fall upon the ears of her children, which the beloved disciple heard centuries ago in Patmos.

- 6. Blessed are the dead which die in the Lord, from the very moment of their departure. Yea, saith the consenting Spirit, ratifying the blessedness proclaimed; the Word is true and faithful. Blessed are they, that 1 they may rest from their labours, and their works do follow them. What a deep interest are we here invited to take in the present condition of the departed! What a distinct idea, in one respect, is presented to us of the nature of their happiness?! Let us pause for awhile to listen to the Voice of One stronger than death. Let us try to understand in some measure the true blessedness of the departed members of Christ's Body.
- 7. From the moment of their death they are blessed. They have entered a place of safest keeping, a holy treasure-house, even the Paradise, which He, Who holds the keys of Hades and the Grave³, once sanctified by His presence⁴. In the secret of His pavilion they are at rest.

Compare Tyndale and Cranmer's Versions, Blessed are the dead which hereafter die in the lorde, even soo sayth the spirite, that they may

Compare Tyndale and rest from their labours.

Sanmer's Versions, Blessed

Keble's Letters, p. 228.

Rev. i. 18.

⁴ Comp, Lk. xxiii. 43.

- But their rest is no more the rest of 8. a stone, cold and lifeless, than is His rest in heaven. Theirs is the rest of "wearied humanity1." The weight of the body of humiliation with all its weakness and all its sufferings is theirs no more. Their last sickness is over. Their last struggle is past. Never more shall they bear the tokens of coming dissolution. Never more shall they know nights of weariness and days of pain. Never more shall sharp agony torture them, or slow wasting consume them, or utter weakness prostrate them, Paradise there is for them no more sorrow, nor crying, nor any more pain; for the former things are passed away2. They are at rest, and there is a great calm.
- 9. Again, they rest from their warfare against Sin. In the place of safe keeping, which they have entered, the Evil One can no more tempt them, or the world any more entice them, or self any more betray them, or passion any more transport them, or the infirmities, once incidental to their mortal state, any more make them ashamed. Spiritual foes can no more draw near to assail them. Unseen Powers of evil can no more approach to wrestle with

¹ Kennaway's Consolatio, p. Alford's State of the Blessed Dead, p. 9.

Conflict is unknown. Sliding back is unknown. Swerving aside is unknown. Danger of falling is unknown. They are at rest.

10. Again, they rest from the power of Sin in themselves. What is it that most keenly afflicts him, who, however imperfectly, is striving here on earth to do his Lord's will? It is not the open assaults of his great Adversary, nor sudden and overwhelming temptation. is the sense of evil within him. It is the power of spiritual wickedness, which cleaves to every movement of his inner life, which stirs unholy thoughts, and prompts to evil tempers, and dulls the highest aspirations, and sullies the holiest acts, and mingles thoughts of self even with the most earnest devotion. But all this is now over. He that is dead is freed from "The sin that dwelt in him died, when sin1. through death he began to live."

11. Once more, they rest from their labours. The word here used for labour denotes in the original not merely exertion, but toilsome and exhausting exertion, "labour unto weariness"."

¹ Rom. vi. 7.
2 Κόπος, from κόπτω, = (1)
a striking, beating, (2) toil,
weariness. "Κόπος and κοπιάω

¹ Cor. xv. 10; Gal. iv. 11; κόπος often in connection with weariness. "Κόπος and κοπιώω ii. 8; 2 Cor. κi. 27; the latter are frequently used in refere perhaps marking the toil on the ence to Apostolic and ministerial labours, Rom. xvi. 12: obstacles which it has to surμόχθος, τ Thess. ii. 9; 2 Thess.

Labour in itself is a blessing, and to a vigorous mind and healthy body is not a burden but a necessity. But rest from excessive toil; rest from anxious toil; rest from harassing toil; rest from "labour unto weariness"—into this rest they have entered. He, into Whose Paradise they have gone, gives them this rest. They are not sundered from His love or from His care. All that they know of rest comes to them from Him.

12. Blessed, then, are the dead which die in the Lord from the moment of their departure hence. But yet more blessed shall they be when the End of all things shall have come. For rest from suffering, for rest from conflict, for rest from sin, for rest from the toils of life, the intermediate, disembodied state of waiting, of meditation, of hope, possibly of growth in holy things, is sufficient. But He, Who is preparing a place for the faithful members of His Mystical Body, hath promised even a better thing than this state of waiting and repose. He will exchange it one day for a state of glory. Then the unclothed, disembodied, soul

mount; the former alluding to the Epistles to the Seven the toil and suffering which in these labours strenuously and faithfully performed are involved." Abp. Trench On 110.

shall be *clothed upon*¹ with that spiritual body², of which St Paul has already told us.

13. What this spiritual body shall be like, who knoweth or who can tell? Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love Him3. But thus much at any rate we do know. It will possess attributes impossible in the present state of being. It will be incorruptible4; eternal ages will pass over it, and still it will not decay. It will be glorious; effulgent we may believe with unimagined degrees of beauty and of radiance. It will be mighty in power, with all its faculties infinitely increased, and possibly fresh faculties added, capable of unending, unwearied, works of ministration, of ever-increasing progress and improvement⁵. It will be like unto Christ's glorious Body⁶, even that Body which He wears in the very highest heavens, and before the presence of His Father. This will be the Resurrection in its fulness.

i4. And lastly, the departed members of Christ's Body not only rest from their labours,

^{1 2} Cor. v. 4. 2 1 Cor. xv. 44. See above, Chap. iv. 3 1 Cor. ii, 9.

⁴ I Cor. xv. 42, 43.
5 See Isaac Taylor's Physical Theory of Another Life,
6 Phil, iii. 21.

but their works do follow them¹. Their works of love and faith done in a lifetime here below do follow with them. They attend and accompany them into the Place whither they are gone. The effects of their devout practice and holy obedience abide in their hearts, and work out their issues even in Paradise. No single act done, no single sacrifice made for Christ, in sincerity, humility and faith, shall be forgotten or found to have been done in vain at the great Day of Reckoning.

15. Nothing, indeed, that was ever done by the holiest saints that ever lived can deserve such a recompense. The very best service they ever rendered, the noblest sacrifices they ever made, were tinged with imperfection and need to be forgiven and washed in the all-availing Blood. Still the Voice from Heaven, which St John heard, standeth sure. Blessed are the dead which die in the Lord, and the consenting Spirit ratifies the announcement, Yea, they are blessed that they may rest from their labours, and their works do follow them.

16. O thou bereaved one, will not this suffice to stay thy grief and strengthen thy faith? In the very place, where Death has set up his

¹ Or rather with them, duo- ing on them." Keble's Letters, λουθεί μετ' αὐτῶν, = "attend- p. 228.

trophies, a Voice speaks to thee of th queror conquered, and of rest won, wil not look up and take courage? reavement thou art in part translated a into the unseen world. God, Who wi thee home in thine own time, is sending treasures before thee. The law of Sacr embracing thee. Shall it not have its 1 work? "The life of thy Lord was a cor cross, an unbroken chain of suffering desirest thou a perpetuity of repose and Wilt not thou be content to persevere work He has assigned thee, and to ta tiently whatever trials He shall be p to send thee, and pray for grace tha too in thy time mayest be among the n of those, who die in Him and rest fron labours?

¹ Thomas à Kempis.

CHAPTER VII.

THE ORDER FOR THE BURIAL OF THE DEAD.

The Prayers and Benediction.

Absent from our loving Lord
We shall not continue long;
Join we then with one accord
In the new, the joyful song;
Blessing, honour, thanks and praise,
Triune God, we pay to Thee,
Who in Thine abundant grace
Givest us the victory.



ı.

HUS thought and hope are carried upward out of the darkness of the grave into the pure light of God, and with hearts strengthened and

sustained we are prepared to join, in accordance with ancient custom¹, in the Lesser Litany and the Lord's Prayer.

2. In the Lesser Litany, standing up before our dead, we beseech our Heavenly Father and His Son Jesus Christ to have mercy upon us, and then we join in the Prayer, which has not

^{. 1} See Maskell, Mon. Rit. i. 126; Procter, P. 429.

for its Author any one of the Patriarchs, Prophets, or Apostles, nay not even an angel from heaven, but which was given to us by the Eternal Son, Who with the Holy Ghost is God and our Lord.

- 3. "Though men," says Hooker, "should speak with the tongues of angels, yet words so pleasing to God, as those which the Son of God Himself hath composed, were not possible for man to frame!." And what words can more fitly express the inmost thoughts of the Christian mourner? If at any time he scarcely knows what to pray for as he ought³, it is now. But in the Lord's Prayer, the Prayer taught by Him Who wept at the grave of Lazarus, and Who once Himself shared a human grave, the Spirit helpeth his infirmities³.
- 4. As his Lord once prayed, O My Father, if it be possible, let this Cup pass from Me: nevertheless not as I will, but as Thou wilt³, even so the Christian mourner can pray to His Father in Heaven that His Will may be done in him and by him. If the aching heart can fasten on nothing else, at least it can pray for the grace of resignation, the grace to humble itself under the mighty hand of God⁴, to receive

Hooker, Eccl. P.v. xxxv.3. Mtt. xxvi. 39. Rom. viii. 26.

and suffer that which He has ordained willingly, contentedly, affectionately, remembering that all things are ordered and appointed by Infinite Wisdom and Infinite Love.

- 5. At the close of the Lord's Prayer there follow two most appropriate and touching prayers, one of which is called "the Collect," because it is formed from the Collect appointed in the first Prayer-Book of Edward VI. to be used in the Communion Office at Burials¹.
- 6. Of these two Prayers the former seems to have respect to the whole company that may be gathered together at a funeral, while the latter is peculiarly intended to comfort and support the relatives and friends of the deceased. Very little, it has been observed, of the wording of either Prayer may be traced back to ancient times. But the language of both is peculiarly striking, and it is clear that at the period of the Reformation there was a strongly vital spirit of prayer in the Church of England, whose tone could well bear comparison with that of the ancient Church².
- 7. In the first we begin by avowing our belief that with God "live the spirits of them that depart hence in the Lord," and that with

¹ Procter, p. 430.
2 Blunt's Key to the Prayer-Book, p. 114.



Him "the souls of the faithful after they are delivered from the burden of the flesh are in joy and felicity." These statements are borne out by several passages of Holy Scripture. God, said our Lord to the unbelieving Sadducees, is not a God of the dead, but of the living, for all live unto Him. This day, said He to the penitent malefactor, thou shalt be with Me in Paradise. In this tabernacle of our flesh, writes St Paul to the Corinthians, we groan, being burdened; not for that we would be unclothed, but clothed upon with our house, which is from heaven, that mortality may be swallowed up of life.

8. The spirits, then, of them that depart hence in the Lord are not in senseless slumber, but live with Him "in joy and felicity." "Nature, indeed, suggests that they have ceased to live, but the testimony of truth is that they have only begun to live, quickened and united to the Sovereign of life." Moreover they are still our brethren, and we theirs. Death does not break up the Communion of Saints on earth with the saints departed, or separate them from the love of God, unto Whom all live, or from

¹ Lk. xx. 38. ² Lk. xxiii. 43. ² Cor. v. 2, 4.

¹ Pascal's "Thoughts on Death."
Lk. xx. 38.

the love of Christ, Who does not cease to be their Head, because they are removed out of our sight.

9. Therefore we can give thanks to Almighty God that it hath pleased Him to deliver the departed one, whom we have lost, out of the miseries of this sinful world. Such a thanksgiving may seem in the first agony of grief too much for human hearts to utter. But shall not faith work patience1? What better thing could we provide for those who are with the Lord? Would we have them back again amidst the trials of this mortal life? we have them exchange again refreshment for weariness, strength for weakness, felicity for pain, rest in Paradise for the miseries of this sinful world? It cannot be. Surely it is our duty no less than our privilege to give thanks for them that their struggle is over and their warfare accomplished.

thanks for them. She also teaches us to pray with them that God will be pleased, of His gracious goodness, "shortly to accomplish the number of His elect and to hasten His Kingdom," His Kingdom of Glory, His perfect Kingdom, which shall hereafter be established

The present order of things, with all its sadness and its misery, is not to go on for ever. It shall one day be closed, and the Kingdoms of this world shall become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever!

- 11. This is the glorious Future, for which all creation waits, groaning and travailing in pain, till it shall come. This is the manifestation of the sons of God, for which the earnest expectation of the creature waits with patience. This is the glory that shall be revealed in us 3, compared with which St Paul considered the sufferings of the present time not worthy of thought or mention 4. This is the perfect consummation, for which the souls under the altar cry with a loud voice, saying, How long, O Lord, Holy and True⁵?
- 12. Shall not we join our prayers with those now in their separate state, and pray that this Kingdom may fully come? "Our bliss is theirs, and theirs is ours: as Time fails and Eternity comes on, we are still drawing nearer to them and they to us." The Spirit and the

¹ Rev. xi. 15.
2 Rom. viii. 19. Άποκαραδοκία, from the classical καραδοκείν, to watch as with outstretched head; comp. Phil.

³ Rom. viii. 18, or rather so as to reach, to come upon us. See Vaughan in loc.

^{*} Rom. viii. 18.

⁶ Keble's Letters, p. 23

Bride pray for the Bridegroom's coming; shall not we pray also, Amen, come, Lord Jesus, that we and all, who have departed this life in Thy holy fear, may have our perfect consummation and bliss both in body and soul in Thine eternal and everlasting glory?

- 13. The second Prayer, for reasons already mentioned¹, is called a "Collect." The first part of it is founded on the Gospel² appointed in ancient times to be used at funerals when they took place on Sunday, the second is taken from the Epistle³, which was used on these occasions without variation.
- 14. In this Collect we address God as a "merciful God," and the Father of our Lord Jesus Christ, and we plead before Him the words of the Eternal Son, and of His holy Apostle St Paul. His blessed Son has told us that He is the Resurrection and the Life, and that whosoever liveth and believeth in Him shall live, though he die, and whosoever liveth and believeth in Himshall not die eternally; and the Apostle Paul has taught us not to be sorry, as men without hope, for them that sleep in Him.

¹ See above, Chap. iii. § 5.

² Jn. xi. 24-26.

³ xThess.iv. x3-18. Blund's

Annotated Prayer Book, p.

300, n.

- 15. Pleading these words from the Book of Life meekly, as becomes frail sinners yet on their trial, we beseech our common Father that He will give us His grace that we may not forfeit our share in the Communion of Saints and that state of salvation, to which we have been called. We pray that He will be pleased "to raise us from the death of sin unto the life of righteousness," so that when, in our turn, we too depart this life, we may rest in our risen Lord, as our hope is he doth, whom we have laid in the grave.
- 16. Conscious that we are still on our trial, still passing through our period of probation, our words are full of fear and trembling for ourselves, and as regards those, whom we have laid to rest, our utterances are utterances "of sincere Hope, not of opinion, much less of absolute certainty. It is the condition of our earthly being. Higher than this we dare not go, even in the case of one who may appear to us, and to all, to have led the most saintly life. Lower than this, i. e. to the exclusion of all Hope, still less if possible, may we venture, knowing our Lord's Almightiness² and Mercy,

¹ Keble's Letters, p. 231. See also Hooker, Eccl. Pol. v. lxxv. 4.

² Compare the words of the Collect for the Eleventh Sunday after Trinity, "O Lord,

and how He can act on the spirit of man, if so it please Him, in a moment of time."

17. Nor is this all. Having thus expressed our hope respecting our brother or our sister before Him, Who alone knoweth the secrets of the heart, we look onwards to the final consummation of all things. We pray that at the general Resurrection in the Last Day, we may be found acceptable in God's sight, and receive that blessing and hear "those sweet and comfortable words1," which His "well-beloved Son shall then pronounce to all that love and fear Him, saying, Come, ye blessed children of My Father, receive the kingdom prepared for you from the foundation of the world2."

18. This humble petition we offer up through the One all-prevailing Name, and pray that it may be granted for the sake of our One Mediator and Redeemer. And now the Service is all but over. But before we depart and leave our dead with God, the Church would have us listen to the Apostolic benediction. "Go," she seems to say to us, "for you must go to act in the living present, and to discharge the several duties, to which ye have been called.

who declarest Thy Almighty Burial of the Dead in the first power most chiefly in shewng mercy and pity."

Sixth.

See the Order for the Mtt. xxv. 34. Go, for you must go, and may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore."

19. Thus the Church speaks to thee, O bereaved one, and be not thou afraid to say "Amen." Make the Benediction thine own by this word of humble acquiescence and meek entreaty. Leave those thou lovest with Him, Who lent them to thee for awhile, and has now sent them on before thee. Leave them in the ground hallowed to Him, Whose is the earth and the fulness thereof. Leave them with Him, Who is the Resurrection and the Life, and

Then cheerly to thy work again
With heart new brac'd and set,
To run, untired, love's blessed race,
As meet for those, who, face to face,
Over the grave their Lord have met?

¹ Amen = (1) So it is, (2) So be it. 2 Keble's Christian Year.



Brapers for the Bereabed.

The God of all comfort. 2 Cor. i. 3.

ALMIGHTY and most merciful Father. Who chastenest those whom Thou dost love. look down upon me, I beseech Thee, in this my hour of sorrow and distress. Grant that the affliction, which it hath pleased Thee to bring on me, may lead me nearer to Thyself. me. O Lord, that I may Thou hast taken from me not languish in fruitless the desire of mine eyes. and unavailing sorrow. but meekly submit Thy fatherly Hand in flicted me very sore. My this hour of my desolathe God of all comfort, and relief.

lation. Thou only canst give me help. Help me, O Father, to be calm and patient, for Thy dear Son's sake, Jesus Christ, our Lord. Amen.

Lord, help me. Mtt. xv. 25.

ALMIGHTY God. the Protector them that trust in Thee. I fall down before Thee Strengthen in this my hour of sorrow. Thou hast smitten me to to the dust. Thou hast afheart fainteth within me. Thou, who art the I am brought very low. Father of mercies, and I fly to Thee for succour Thou only comfort me in my tribu- canst give me strengt

unto me, I beseech Thee. Teach me to bow meekly to Thy will, and to take patiently what Thou hast sent. Hallow to me this and all other sorrows Thou mayest see fit to lay on me, and keep me from all murmuring and repining, for the sake of Thy blessed Son, our only Mediator and Advocate.

Jesus Christ. Amen.

In every thing give thanks. 1 Thess. v. 18.

ALMIGHTY God. who through 'Thy only-begotten Son Tesus Christ hast overcome death, and opened unto us the gate of everlasting life, I humbly beseech Thee to grant me such a measure of Thy grace that I may perfectly and without all doubt believe in Him as the Resurrection and the Life. With Thee do live the spirits of them that depart hence in the Lord. the souls of the faithful. near, I beseech Thee, to after they are delivered Thy suffering servant, in

and comfort. Draw near from the burden of the flesh, are in joy and felicity. Help me to give Thee hearty thanks, for that it hath pleased Thee to deliver my beloved from the miseries of this sinful world. Grant that I may neither cast away my confidence in Thee, nor place it anywhere but in Thee. Enable me in the midst of this great bereavement to sorrow not as without hope, but to commit myself into Thy hands, as into the hands of a faithful Creator and most merciful Saviour: through Tesus Christ our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.

I will not leave you comfortless.

In. xiv. 18.

LORD Jesu Christ. our sympathising Saviour, Who for man didst bear the Agony and With Thee the Cross, draw Thou this hour of sorrow. Strengthen me to bear this sore trial patiently, humbly, lovingly. Send because all is Thy most Thy Holy Spirit into my heart that I may not be left comfortless. my trial may He uphold and comfort me. May He keep me from all murmuring and discontent, and finally lead me to the Life Everlasting. Amen.

My soul is exceeding sorrowful.

Mk. xv. 34.

LORD Jesu Christ, Who art touched with a feeling of our infirmities. I offer unto Thee both my hours of gloom and of brightness. of depression and of joy, of weariness and of rest, of conflict and of peace. Through all and in all I would serve Thee and would wait for Thee, and love and follow Thee. Thou for love of us and for our salvation didst bear on Thy Sacred Heart | wholly patient for love of an unspeakable burden of Thee, for Thymost tender spirit, teach me in this Mercy's sake.

affliction my to cling closer unto Thee, content with all that befalleth me. Holy Will; Who livest and reignest with In this Father and the Ghost, ever One God. world without end. Amen.

6.

And He bearing His Cross went forth.

Jn. xix. 17.

HOLY Lord Jesu Christ, Who didst so meekly bear Thy Cross along the road to Calvary, grant me grace to bear this Cross of sorrow and bereavement after Thee. Enable me to submit myself to this and every other trial Thou mayest see fit to lay upon me. Grant that I may find Thy grace sufficient for me, and that Thy strength is made perfect in weakness. Good Jesu, Who didst bear so patiently Thy weight of suffering and of trial, make me 7.

And He began to be sorrowful and very heavy. Mtt. xxvi. 37.

IESU Christ, Who, when Thy Passion was at hand, and the Hour of Thy Suffering drew near, didst begin to be sorrowful and very heavy, taking upon Thyself the infirmities of Thy children that Thou mightest comfort and support them in their hours of trial, look down upon me now, I beseech Thee. Grant that this and every other sorrow that I have borne, or may be called to bear, may be to Thy glory and the good of my soul. Of Thy pity, take from me all distrust of Strengthen and establish my whole soul in Thee, that I may never swerve from Thee nor from the way of Thy Help commandments. me so to number my days that I may seriously apply my heart whilst I live here, to that holy and venly wisdom which in the end bring me

to life everlasting, through Thy merits, Who with the Father and the Holy Ghost livest and reignest, One God, world without end. Amen.

8

And he bought fine linen, and took Him down, and...laid Him in a sepulchre. Mk. xv. 46.

MOST gracious Lord and Saviour Iesus Christ, Who, when Thou wast taken down from Thy Cross, didst will to be anointed with sweet unguents, to be wrapped in fine linen, and laid in another's tomb. grant that, as I have been baptized into Thy death, so by continual mortifying my corrupt affections may be buried with Thee: and that through the grave, and gate of death. I may pass to my joyful resurrection. and him, whom thou hast taken unto Thyself, and all those that have departed in the true faith of Thy holy Name, may be found acceptable in Thy sight, and have my perfect consummation and bliss, both in body and soul in Thy eternal and everlasting glory; for Thy only merits, Who didst die, and wast buried, and didst rise again for us, our only Advocate and Mediator. Amen.

Q

Likewise the Spirit also helpeth our infirmities. Rom. viii. 26.

HOLY Ghost the Comforter. proceedest from the Father, and wast promised by the Lord to His disciples in their hour of sorrow; O Holy Spirit, Who helpest our infirmities and intercedest for us with groanings which be uttered; O cannot Blessed Spirit of Might and Ghostly Strength; uphold my soul in this time of trouble, that I .may with patience bear that which is now laid upon me. Strengthen my weakness, sustain my faith, that I may not despise the chastening of the Lord, nor faint when I am rebuked of Him,

but believe that all things work together for good to them that love God, and so obtain the peace which the world cannot give and the world cannot take away, through Jesus Christ our Lord. Amen.

That we through patience

and comfort of the Scriptures might have hope. Rom. xv. 4.

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hast caused all Holy Scriptures to be written for our learning, and hast taught us in Thy Holy Word,

That Thou art the Lord of life and death and of all things to them pertaining: That without Thee not

a sparrow falleth to the ground:

That the very hairs of our head are all numbered:

That as by man came death, by MAN, even Thy Only-begotten Son, came also the Resurrection of the dead:

That He being raise

from the dead, dieth no more:

That Death hath no more dominion over Him:

That in that He died. He died unto sin once, but in that He liveth He liveth unto Thee:

That He is the Resurrection and the Life:

That if we be dead with Him we shall also live with Him:

That He will so change the body of our humiliation, that sown in corruption, it shall be raised in incorruption; sown in dishonour, it shall be raised in glory; sown in weakness, it shall be raised in power; sown a natural body, it shall be raised a spiritual body: That in Thy house are

many mansions:

That Thy Ever-Blessed Son is gone to prepare a place for us:

That in Paradise Thv saints do hunger no more, neither thirst any more:

That Thou wilt wife away all tears from their eves, and there shall be no more death, neither sorrow, nor crying, nor any more ain:

That eye hath not seen. nor ear heard. neither hath it entered into the heart of man to conceive

the things that Thou hast prepared for them that love Thee:

That blessed are they that mourn, for they shall be comforted:

That they who sow in tears shall reap in joy: That, whom Thou lov-

est. Thou chastenest, and scourgest every son, whom Thou receivest:

Grant me. I beseech Thee, the help of Thy grace, that I may

perfectly and without all doubt believe what Thou hast thus caused to be written for my comfort and instruction, and patiently and with thanksgiving submit myself to this and every other trial

wherewith it shall please Thy gracious goodness to visit me, and may at last be received together with him, whom hast taken from me, and with all that are near and

dear to me, into that Place of Rest and Peace. which Thou hast prepared for them that unleignedly love Thee, through Jesus | munion with them, as Christ, Thine only Son, our Lord. Amen.

II.

Lord, remember me when Thou comest into Thy Kingdom.

Lk. xxiii. 42. ALMIGHTYGod, Whose nature and property is ever to have mercy and to forgive, and with Whom do live the spirits of them that depart hence in peace and in Thy favour, I humbly Thy concommend to tinual care and benediction the soul of him. whom Thou hast taken to Thyself, and of all of those who sleep in Thee. Give them spiritual refreshment and enjoyment of their rest and of Thy nearer presence. Advance them in perfectness and blessedness, changing them from glory to glory. Vouchsafe unto us now such a measure of come Christ our Lord. Amen.

Thou knowest to be best for us. Grant to us all that in Thy good time we may be reunited with them in the Land of Rest, and finally bring them and us to Thy Home of Glory, for Jesus Christ His sake. Amen.

And I beheld, and, lo, a great multitude. Rev. vii. 9.

ALMIGHTY God. Who hast knit together Thine Elect in one communion and fellowship, in the mystical Body of Thy Son Christ our Lord. Grant me grace so to follow Thy blessed Saints in all virtuous and godly living, that I may come to those unspeakable joys, which hast prepared for them unfeignedly that love Thee: through Tesus



Dymns.

Surely He hath borne our griefs, and carried our sorrows. Is. liii. 4.

When our heads are bow-

ed with woe. When our bitter tears o'erflow. When we mourn the lost, the dear. TESU, Son of Mary, hear!

hast worn, Thou our mortal griefs hast borne; Thou hast shed the human When the final doom is tear.

Thou our throbbing flesh

JESU, Son of Mary, hear! JESU, Son of Mary, hear!

When the heart is sad within

With the thought of all its sin,

When the spirit sinks with fear,

JESU, Son of Mary, hear!

Thou the shame, the grief hast known, Though the sins were not

Thine own, Thou hast deigned their load to bear, IESU. Son of Mary, hear!

When the solemn death-

bell tolls For our own departing souls,

near,

Hymns. 105 Thou hast bowed the Pure in heart may we dying head, abide. Thou the Blood of Life Glory to our Saviour hast shed. giving. Thou hast filled a mortal Alleluia! bier, JESU, Son of Mary, hear! JESUS lives! our hearts know well Nought from us his love shall sever: Life, nor death, nor pow-I am He that liveth, and ers of hell, was dead; and, behold, I Tear us from His keepam alive for evermore. ing ever. Rev. i. 18. Alleluia! JESUS lives! no longer JESUS lives! To Him the now Throne Can thy terrors, Death, Over all the world is appal us! given: JESUS lives! by this we May we go where He is know gone. Thou, O Grave, canst Rest and reign with not enthral us. Him in Heaven. Alleluia! Alleluia! JESUS lives! henceforth 3. is death But the gate of life im-Blessed are the dead which

die in the Lord from This shall calm our tremhenceforth. bling breath. Kev. xiv. 1 2. When we pass íts Blessing, honour, thanks, gloomy portal. and praise, Alleluia : Pay we, gracious Lord,

TESUS lives! for us He to Thee: mebuule said? ai walT died. Then, alone to Jesus Krack

mortal:

living,

Civen us the victory.

True and faithful to thy | Absent from our loving Word

Son:

JESUS Christ our dying Lord

Has for us the victory In the new, the joyful won.

Lo! the prisoner is released.

Lightened of his fleshly load. Where the weary are at

And are gathered unto God.

Lo! the pain of life is past, All his warfare now is o'er; Death and hell behind

are cast, Grief and sufferings are no more.

Happy are the faithful dead,

Blessed who in JESUS die; They from all their toils are freed.

In God's keeping safely lie:

These the Spirit hath declared

Blest, unutterably blest; IESUS is their great Re-

ward. ESUS is Rest.

Hymns.

Lord Thou hast glorified Thy We shall not continue long;

Join we then with one accord

song; Blessing, honour, thanks, and praise,

Triune God, we pay to Thee: Who in Thine abundant grace Givest us the Victory!

Amen.

The Lord hath need of him. S. Mk. xi. 3.

Christ will gather in His own To the place where He is gone,

Where their heart and treasure lie. Where our life is hid on high.

Day by day the Voice saith, "Come. "Enter thine

eternal Home:"

Asking not if we can spare their endless | This dear soul it summons there.

we know

We should cry, O spare this blow! Yea, with streaming tears

should pray, "LORD, we love him, let

him stay."

But the LORD doth nought amiss.

And since He hath ordered this.

We have nought to do but still Rest in silence on His

Will. Many a heart no longer

here. Ah! was all too inly dear; Yet, O Love! 'tis Thou dost call.

Thou wilt be our All in all. Amen.

Our light affliction, which is but for a moment. 2 Cor. iv. 17.

O let him whose sorrow No relief can find, Trust in God, and borrow Ease for heart and mind.

Where the mourner weep-

Sheds the secret tear,

Had He asked us, well | GoD His watch is keeping,

Though none else is near.

GoD will never leave thee, All thy wants He knows:

Feels the pains that grieve thee. Sees thy cares and woes.

Raise thine eyes to heaven,

When thy spirits quail, When by tempests driven Heart and courage fail.

When in grief we languish He will dry the tear. Who His children's an-

guish Soothes with succour near.

All our woe and sadness In this world below, Balance not the gladness We in heaven shall know.

TESU, Holy Saviour, In the realms above, Crown us with Thy fa-

vour, Fill us with Thy love. Amen. б.

The souls of the righteous are in the hand of God, and there shall no torment touch them. Wisd, iii, 1,

Now the labourer's task is o'er, Now the battle-day is past,

Now upon the further shore Lands the voyager at

last;
Father, in Thy gracious keeping

Leave we now Thy servant sleeping.

There the tears of earth

are dried, There its hidden things are clear:

There the work of life is tried By a juster Judge than

here; Father, in Thy gracious

keeping
Leave we here Thy servant sleeping.

There the angels bear on high

Many a strayed and wounded lamb,

Peacefully at last to lie In the breast of Abra-

ham; Father, in Thy gracious keeping

Leave we here Thy servant sleeping.

There the sinful souls that turn

To the Cross their dying eyes,

All the Love of Christ shall learn At His feet in Para-

dise;
Father, in Thy gracious

keeping
Leave we now Thy servant sleeping.

There no more the powers of hell Can prevail to mar their peace;

Christ the LORD shall guard them well,

He Who died for their release; Father, in Thy gracious

keeping
Leave we now Thy servant sleeping.

"Earth to earth, and dust to dust;"

Calmly now the words we say;

at rest, Till the Resurrection

day; Father, in Thy gracious

keeping Leave we now Thy ser-

vant sleeping. Amen.

Wisd. iii. 3.

They are in peace.

Tender Shepherd, Thou hast stilled Now Thy little lamb's

brief weeping; Ah! how peaceful, pale, and mild.

In its narrow bed 'tis sleeping;

And no sign of anguish

Heaves that little bosom more.

In this world of care and pain,

LORD, Thou wouldst no longer leave it:

To the sunny, heavenly plain

Thou dost now with joy receive it;

Clothed in robes of spotless white.

Now it dwells with Thee in light.

Leaving him to sleep Ah! Lord JESU, grant that we Where it lives may soon

> be living, And the lovely pastures

That its heavenly food are giving;

Then the gain of death we prove, Though Thou take what we most love.

Amen.

He hath blessed thy children within thee. Ps. cxlvii. 13.

Loving Shepherd of the sheep,

Thou hast called Thy lamb away, Safely in Thy fold to keep, Never more from Thee

Hard as seems the parting sore,

to stray.

Hard as seems Thy will to see,

Mine in meekness to adore All Thine Hand hath laid on me.

Holy Jesu, Thou hast · borne

In Thy gentle Heart my grief,

When Thy Soul, in anguish torn. Sought, and sought in vain relief.

In the olive-grove bowed down To the earth in agony:

On the Cross, outstretched, alone,

Thou didst drain my cup of woe.

FATHER, may Thy Will be done, Done by me in perfect-

ness. That, united unto Thee. Mine the prize of blessedness.

JESU, Saviour, lead Thou

Ever in Thy steps to tread.

Till I lay me down in peace.

And rest within my narrow bed.

HOLY SPIRIT, Paraclete, Solace of my every pain,

Grant to me in mercy

gain.

Amen.

Q. I shall go to him, but he shall not return to me. 2 Sam. xii. 23.

Let no tears today be shed. Holy is this narrow bed; Alleluia!

Death eternal life bestows. Open Heaven's portal

throws; Alleluia!

And no peril waits at last Him who now away hath passed; Alleluia!

Not salvation hardly won. Not the meed for race well run: Alleluia!

But the pity of the LORD Gives His child a full re-

ward: Alleluia!

Grants the prize without the course. Crowns without the battle's force;

Alleluia! Gop. Who loveth inno-

cence Thine Eternal grace to | Hastes to take His darling hence;

Alleluia l

What need we beseech in | The night is dark, and I prayer For that soul now glad and fair? Alleluia! Nay, for us it prays the

Lord, That this mercy He ac-

cord; Alleluia!

Christ, when this sad life is done

Join us to Thy little one;

And in Thine Own tender love

Bring us to the ranks above; Alleluia I

Amen.

Alleluia!

10.

In the day-time also He led them with a cloud, and all the night through with a light of fire. Ps. lxxviii. 15.

Lead, kindly Light, amid the encircling gloom, Lead Thou me on:

am far from home, Lead Thou me on.

Keep Thou my feet; I do not ask to see

The distant scene: one step enough for me.

I was not ever thus, nor prayed that Thou Shouldst lead me on:

I loved to choose, and see my path; but now Lead thou me on.

I loved the garish day, and, spite of fears, Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still

Will lead me on O'er moor and fen, o'er crag and torrent, till

The night is gone, And with the morn those angel faces smile

Which I have loved long since, and lost awhile.

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